CHAPTER - II
SPRITUAL CAREER OF MUHAMMAD RUHUL AMIN

HIS PRECEPT

After receiving a wide knowledge in the Qur'an, Hadith and Fiqh, Muhammad Ruhul Amin longed for spiritual knowledge. His first spiritual guide was Hadrat Gulam Salmani, an inhabitant of Purfurah in Hooghly district in West Bengal. Gulam Salmani was the Khalifa of Sufi Faten Ali Waisi (1825-1866). He was awarded 'Shamsul Ulama' in 1910 A.D. He was a teacher of the Calcutta Alia Madrasah. He became Deputy Superintendent of Hooghly Mohsinia Madrasah in 1911 A.D. He died in 1912 A.D.

After the death of Gulam Salmani, Muhammad Ruhul Amin became the disciple of another spiritual guide, Hadrat Abdal. Abdullah Maruf Muhammad Abubakr Siddiqi, a well-known Pir of Bengal and Assam.

He was born in 1658 A.D., some persons think in 1843 A.D. He was a preacher of Islam, a social reformer, a good writer and a good speaker. He was known as one of the Mujaddids of the age. He died on the 17th March in 1939 A.D. Muhammad Ruhul Amin got 'Khilafat' from him.

CHAIN OF HIS SPIRITUAL GUIDES

1. Shaikn Ahmad Sarhino (1564-1624)
2. Shaikn Adam Bannuri (D. 1624)
3. Sayid 'Abdullah Akbarsabdi
4. Sayid 'Abdul Rahim Dehlavi
5. Sayid 'Abdul Aziz (1746-1823)
6. Sayid Ahmad Beralavi (1786-1831)
7. Sufi Noor Muhammad Nizampuri (1785/1790-1858/1861)
8. Sufi Fateh Ali Waasi (1825-1886)

Muhammad Ruhul Amin
(1882 - 1945)

2. Muhammad Ruhul Amin - Tariqar Pirganer Snejra,
   Calcutta, 1342 b.s., P.22.
REFUSAL TO ACCEPT A JOB

Muhammad Ruhul Amin stood first in the last examination of the Calcutta (‘Alia) Madrasah. Attracted by his achievement, Shamsul Ulama Maulana Ahmad, the Head Maulana of the Madrasah called him to accept a post of Lecturer of that Madrasah. But according to the direction of his Pir he declined the proposal. Muhammad Ruhul Amin had a discussion on this issue with his Pir. His Pir, Abubakr Siddiqi said to him, “Well my son! Duly qualified persons are not the preachers now. The underqualified persons are now self-styled advisers. They are really rendering partial service to the people and the society but in most cases fake Hadith is preferred to the actual Hadith of Hadrat Muhammad (S). Sometimes they are giving strange religious directions, narrating baseless rumours or reciting Masnavi and Gezal with the help of ‘Rag Ragini’ and singing ‘Qawwali’ songs to make the gathering more attractive. All these are causing a lot of complications. My son! you give up the thinking of service and render yourself to the cause of the society and the country.”

1. Now the post is known as the Professor of Hadith and Tafsir.
2. Karmabir, P.27.
3. Ibid.
MUHAMMAD RUḤUL AMIN : HIS LIFE AND WORKS

Muḥammad Ruhul Amin did not like to flatter the boss. He thought that the shackle of service will leave no liberty for the employee and even no leave can be enjoyed without flattering the boss. Even an employee cannot attend his relatives on their death bed. Similar instance happened on his own life.

When Muḥammad Ruhul Amin was a student of Class VI, just a week before summer vacation he got a letter from his dying teacher Mir 'Abdul Khaleq expressing his fervent desire to see him. Muḥammad Ruhul Amin applied to Maulana Ahmad Sahib, the Head Maulana, for a week's leave to see his teacher but the Head Maulana informed him that in that case he might lose his scholarship. As a result he could not go to see his dying teacher. This was one of the causes of Muḥammad Ruhul Amin's apathy for services.

HAJJ PILGRIMAGE

Pir Abubakr Siddiqi advertised in "Moslem Hitaishi Patrika" to perform the Hajj Pilgrimage in 1924 A.D./B.S. 1330. In this journey he took with him his very dear disciple Muḥammad Ruhul Amin. Many more disciples of Bengal also went with him.

2. Ibid., P. 25.
Islami Biswakosh, P.103.
Just on the eve of departure, Pir Abubakr Siddiqi asked Muhammad Ruhul Amin to write a book on the rites of Hajj. Directed by his Pir, he wrote a book 'Majjer Masail'. After going through this, an Officer-in-Charge of a P.S. said, "I am surprised after going through the book that it narrates exact reality. Some may think that perhaps the writer visited the place several times." Maulana Muizzuddin Hamidi remarks that such a detailed narration has been possible only due to the fact that he travelled the place in dreams in his boyhood.

During his stay in Bombay, he delivered a speech in Urdu at 'Jami-Masjid' of Surti. He uttered with a lot of Hadith. Charmed by his speech, the Imam of the Mosque said, "you have seen the Hafiz of the Qur'an but have not seen the Hafiz of the Hadith. See he is the Hafiz of the Hadith". Muhammad Ruhul Amin was the Hafiz of 18 thousand Hadith. At 'Nuluj Madrasah', near Jamalganj,

2. Ibid., P. 70.
3. Ibid., P. 73.
in Bogra district in Bangladesh he said, "I was deeply moved by the death of my first son, 'Abdul Wahid. If I had not the Qur'an of Almighty and the 18 thousand Hadith, I would have lost my strength to work." Some called him the Hafiz of 31 thousand Hadith.

At that time pilgrims getting down from ships were quarantined in the sandy plain. To be exempted from quarantine as directed by his Pir, Muhammad Ruhul Amin sent a telegram to Sharif Husayn.

1. Muhammad Habibur Rahman - Mujahid-i-Millat Allama Ruhul Amin(R) 1393 B.S., Satkhira, Bangladesh, P.117.
3. A preventive measure to check the spread of infectious diseases is Quarantine.

Muhammad Ruhul Amin - Editorial essay, Sunnat-al-Jama'at, 5th year, Baisakh, 1345 B.S., 5th issue, P.225.
the governor of Makka. They landed Jidda on Tuesday, the 25th Asar 1330 B.S. Sharif Husayn sent a special messenger to get all the pilgrims exempted from quarantine.

Muhammad Ruhul Amin and his Pir were invited to address in 'Misfala Madrasah' in Makka. There Muhammad Ruhul Amin spoke in Arabic and Urdu after citing a lot of Hadith. Arabian scholars were charmed by his speech.

During their stay at Makka Muhammad Ruhul Amin met Shaikhuddalain Maulana 'Abdul Haq Mazaher Makki, the great educationist and his Khalifa Hadrat Maulana Badruddin.

1. Karmabir, P.P. 77-78.
2. Hadrat Abubakr (R) a great devotee of Hadrat Muhammad(Sa) resided at Misfala Mahalla.
Muhammad Ruhul Amin was invited to 'Sawlatia Madrasah' in Makka. There, directed by his Pir, he spoke for 3.1/2 Hrs. on smoking and shaving beard with 350 Hadith. The nephew of Maulana 'Abdul Hai Lakhnavi spoke highly of Muhammad Ruhul Amin's vast knowledge.

After the Holy Hajj Muhammad Ruhul Amin along with his Pir and some companions went to Medina to visit the tomb of Hadrat Muhammad (S.M), to pass a night at 'Masjid-i- Nabavi'

1. It is a matter of a lot of satisfaction that a Bengalee generous educated lady Sawlatunnessa, a resident of Bhaslia, in Deganga P.S. under Barasat Sub-Division in North 24-Parganas, West Bengal, set up a big Madrasah, a Mosque and a Guest House (Musafir Khana) in Makka after donating a lot of money. That Madrasah is known as 'Sawlatia Madrasah'. At present the Saudi ruler took the institution under his care for its repair work. Father Alo, P.34. A system of education has been named as Sawlatia system of education.

2. Muhammad Ruhul Amin - Furfurah Hadrat Pir Saheb Qeblar Jibani, 1346 E.S., Calcutta, P.79.
was forbidden but the authority allowed them to pass the night there, as a very special case.

Muhammad Ruhul Amin collected many rare books from Makka and Medina.

SETTLEMENT AT BASIRHAT

A stream from the Isyamati flowed through the village, Narayanpur. The stream was called 'Raj Nagar'. When Raj Nagar turned violent and engulfed a part of the village Muhammad Ruhul Amin in a night met his father and brother-in-law in a dream. In this dream his father ordered him to build a homestead in Basirhat.

At the Station Badranj in Rangpur district Muhammad Ruhul Amin informed his Pir of the violent stream and said that only 150 Muslim families lived at Narayanpur and Sayidpur, whereas about four to five thousand Hindus lived around them. There were some big Zamindars. The Muslims did not dare to sacrifice cows fearing them. In response, his Pir said, "Communal riots are happening

1. Pir Qeblar Jibani, P. 82.
3. Ibid.
4. Ibid., P.5.
everywhere, if really such a riot takes place there, your library, so vast and well equipped, may be destroyed. Nobody in Bengal can build such a library. So you should shift it in a secured place, elsewhere. Perhaps for this reason the river turns violent at the direction of the Almighty. "

Directed by his Pir, he bought 22/23 Bighas of land known as 'Mir Saheber Ambagan' at the cost of Rs. 8,000/- and built his housestead and a library and a guest house attached to his residence.1

SEARCH OF DEEPER KNOWLEDGE

Muhammad Ruhul Amin was never satisfied to be limited within the Text books. He had deep thirst for knowledge. He collected a large number of rare books like the Hadith, Tafsir, Fiqh, 'Aqā'id, Usul-i-Hadith, Usul-i-Fiqh, Asma'ur-Rejāl, Tawarikh, Sirat, Mantiq, Hiqmat, Nahw, Sarf, Balaghat, etc. He spent a lot to purchase these books from Makkah, Medina, Mina, Beirut, Halab, Morocco, Patna, Hyderabad, etc.

He deeply studied the books as evident from his markings and marginal notes. He collected almost all the books of Shiah, Wahhabi, Qadiani, Shafei, Maleki and Hummbali sects. Among his collections there were English dictionary, and a few Qur'ān translated into English and the Bible. His close companion Muizzuddin Hamidi estimated the cost of these books to be Rs. 15,000/- at the then existing price rate.

He bequathed the Library a registered deed for the use of public. There were about 2500 books.

1. Vide the collected books of Muhammad Ruhul Amin and kept in 'Maulana Bag' at Saipala in Basirhat.

2. Karmabir, P.47.

3. Ibid.